# Water Baptism

## Book 2

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It has been said that you can prove anything with the Bible. That is more or less true if you are willing to violate the Word of God by taking it out of its context and creating your own theology, which creates the same Babylonian condition and system of religion that the Christ destroyed in A.D. 70. It should be clear that the Jews who had adopted the pagan practice of baptism by immersion, for Jewish proselytes, did so in their own arrogance. No doubt they reasoned that if a pagan would submit to such washings and abuses and humiliations in his own religion then they felt that such extremes should be imposed upon the proselyte with his coming into the Talmudic Jewish religion. The so-called fathers of baptism had no command from God to impose such a baptism nor any authority for adopting pagan rituals, which were themselves a corruption of the most ancient wisdom.

In summary, we have brought forth the truth that neither John the Purifier nor Christ were law breakers. It should be evident from these facts that those who make claim that full-body immersion originated with John the Baptist are dead wrong. Their man-made theories and doctrines just simply do not hold water. Still, those corrupted and misled by the cosmopolitanism of the mixed multitude of Babylon are a persistent lot. When their damnable lies are brought to the light of truth on one point they always run for the cover of darkness rather than light. They shall continue to run in their tangled web of theology until the sons of God have exposed every hiding place and brought all their hideous mysteries to light.

This persistent lot next claim that their doctrines on Baptism originated with the Apostle Paul. Therefore, let us turn our attention to the

conversion of the Apostle Paul and see if there is any truth in the Babylonian's claim, or is their claim just another smoke screen to perpetuate their doctrines of confusion and divide the kingdom of God?



## The Conversion And Baptism Of Paul

The Apostle Paul was a man, whose parents had dedicated him to the service and government of the God of Israel. As a child, he had been sent to study at the feet of the great teachers, such as Gamaliel. He had spent most of his time, at least from the age of twelve, in such training schools, because the law required the child to become subject to it (law) at twelve years of age. This was why Christ was with His parents in the temple (Luke 2:42). So it is that we take special notice that some years after the death, burial and resurrection of Jesus Christ, the Anointed One of Israel, after the Spirit of God had been manifested in a miraculous way on the day of Pentecost, we note that the Apostle Paul is called to the service of Jesus Christ. The Apostle Paul records this experience, by way of Luke, in the 9th verse and 22nd chapters of Acts. Here we are told, that after having become part of the religious establishment of his day, that the leaders of the Talmudic Jews had entrusted him with the authority for the arresting and delivering into prison, and often the murder, of men and women who were followers of Jesus Christ. This meant that Saul of Tarsus was at that time the chief enforcement officer of the Jewish Secret Police. Some Bible Scholars have estimated that he and his troops killed and murdered as many as twenty thousand Christian families. So it was for this purpose that he, and an undetermined number of companions, had begun the long walk to Damascus from Jerusalem, a minimum of 150 miles.

In the 22nd chapter of Acts, the Bible says:

**"And it happened to me, traveling and drawing near to Damascus, suddenly, about midday, a great light out of the heaven shone around me. And I fell to the ground, and I heard a voice saying to me, 'I am Jesus the Nazarene, Whom you persecute.' But those being with me indeed saw the light, but did not hear His voice speaking to me. And I said, 'What shall I do, Master?' And the Master said to me, 'Rising up, go into Damascus, and there you will be told about all things which are appointed to you to do'"** (Acts 22:6-10 AST).

In the foregoing verses, the Bible tells us, in explicit terms, that at the moment of Paul's calling to the service and Kingdom of Jesus Christ, in words that are unmistakably reminiscence of the burning bush experience of Moses, that Paul, at that moment, was not given full knowledge as to the full meaning of his calling. Thus, the Bible says that those things would be told him, that is of all the things which he was appointed to do, when, and if, he continued to follow Christ's instructions by going on into Damascus.

Now, in the 11th verse of chapter 22 of Acts, the Bible continues:

**"And as I did not see, from the reputation of that light, being led by the hand by those being with me, I went into Damascus"** (AST).

In this verse we are told that the glory of the light that Paul had seen had had such an effect on him as to blind him to the physical world around him. While his companions realized a supernatural



or metaphysical event had a occurred, they had not been blinded, they **"had been speechless; hearing, indeed, the voice, but seeing no one"** (Acts 9:7 AST); nor had they understood the words that Paul had heard. The voice of truth is heard only by a willing heart, that God has prepared and chosen.

**"And he said, 'Who are you, Master?' And the Master said, 'I am Jesus Whom you persecute. Rise up and go into the city, and it will be told to you what you must do"** (Acts 9:5-6 AST).

Thus, the Words of Jesus to Paul: **"it is hard for thee to kick against the pricks"** in Acts 26:14 (AST) conveyed the message to Paul that he was personally called as a sin offering for the New Covenant reality or Kingdom of God. The detractors and enemies of Christianity blaspheme the work of God in the life of the Apostle Paul by accusing Paul of having a "martyr's complex." In this way they seek to minimize the exemplary life of the Apostle. But Paul had no "martyr's complex." He did however, have a true understanding of the principle of "scapegoat," or a vicarious sacrifice, which is the one supreme characteristic of the Melchizedek priesthood. Thus, Paul understood the principle of "scapegoat" as a sin offering for the people, as is confirmed in all of Paul's writings. Moreover, Paul had personally apprehended the most profound meaning of the Words of Jesus – **"No one has greater honorable brotherly love than this, that anyone should lay down his life for his friends"** (John 15:13 AST). Later Paul would encourage all Christians, "the called out rulers in God," or what may be called the society of the

seventy, to fulfill their duty to the Living God, when he penned down this holy principle in the 12th chapter of Romans verses 1-2 (AST):

> **"Therefore, I beseech you brothers, through the compassions of God, to present your body a living sacrifice, separated, well-pleasing to God, your reasonable service. And do not be conformed to this age, but be transformed by the renewing of the mind, in order to prove by you what is the good and well-pleasing and perfect will of God."**

Many have failed to understand that the law of God is a hedge of protection for God's people. In ancient times, people built their fences out of thorns. The pricks on the thorn fences discouraged the sheep from crossing over the hedge or fence. Thus, Paul understood the idiom or metaphor, *it is hard for you to kick against the pricks*, to mean that it was hard for him to go against the expressed law of the Everlasting Covenant. This same symbolism is seen in the woven chain of thorns that formed the eternal circle of the Everlasting law that was forced down upon the head of Jesus the Anointed. Christ was crowned with the unbreakable chain of the law of God. Although Paul had been most zealous in the Jews' religion, his education in the Word of God and the witness of the martyrs that he had persecuted and put to death continued to remind him of the hypocrisy and inconsistency and blatant contradictions of the mongrelized Edomite Jew denominations that had seized the religions and political power of Judea. So it is that we see Paul being led by the hand of his companions, and making his way to Damascus. Upon arrival in



Damascus the ninth chapter of Acts sheds even more light upon what took place: "And he was three days without sight, and neither did eat nor drink" (Acts 9:9). We next see the Eternal directing a man named Ananias to the fasting Apostle:

> **"And there was a certain student named Ananias in Damascus. And the Master said to him in a vision, 'Ananias.' And he said, 'Behold, I, Master.' And the Master to him, 'Rising up, pass along on the street being called Straight, and seek a Tarsian named Saul in the house of Judas. For, behold, he is praying. And he has seen [in a vision] a man named Ananias coming and putting a hand on him, so that he may see again.' And Ananias answered, 'Master, I have heard from many about this man, how many bad things he did to Your Separated Ones in Jerusalem. And he has authority here from the chief priests to bind all those calling on Your authority.' And the Master said to him, 'Go, for this one is a chosen vessel to Me, to bear My authority before nations and kings and sons of Israel; for I will show him how much he must suffer for My authority's sake"** (Acts 9:10-16 AST).

## Ananias Offers Paul as a Lamb of God

**"And a certain Ananias, a devout man according to the law, testified to by all the Judeans there living, coming to me and standing by, said to me, 'Brother Saul, look up.' And in the same hour I looked up on him. And he said, 'The God of our fathers appointed you to know His Will, and to see the Just One, and to hear a voice out of His Mouth; for you will be a witness for Him to all men, of what you have seen and heard. And now what do you intend? Rising up, be baptized, and wash away your failures, calling on the authority of the Master'"** (Acts 22:12-16 AST).

**"And Ananias went away and entered into the house. And putting hands on him, said, 'Brother Saul, the Master Jesus has sent me, Who appeared to you on the highway which you came, that you may see again, and be filled with the Mentality of Separation.' And at once, scales as it were fell from his eyes, and he saw again, and rising up, was baptized, and taking food, was strengthened"** (Acts 9:17-19 AST).

Let us notice carefully that Ananias was a devout man, and a redeemed Israelite, according to the law, that is, the law and the prophets. So there would be no mistake as to what law Ananias was loyal to, God specifically says that Ananias was "**testified to by all the Judeans there living.**" Thus we are given considerable insight into the character of Ananias.



He was a Christian Israelite man who kept the law of God.

This last verse of chapter 22, should easily serve to lay at rest any and all controversy surrounding whether Christians are still subject to the eternal spiritual principles of the law of the Eternal. The reason why such great controversy exists is because of the perpetuation of two extreme points of view regarding the law of God. One extreme contends that the law of God has been completely abolished. Therefore, is not pertinent nor relative to Christians. These are the Libertines. The other extreme contends that the law of God is still in full force and has never been changed, in any way. These are the Joudikoi. Both of these extremes and erroneous interpretations of the Scripture serve only to create a religion of polytheism and false chiliasm or eschatological views, and always leads to speculative, subjective theosophy, causing the would-be believer to be enslaved by Babylon and fall into the ditch of desperation. The truth is that the eternal principles of the law of God are still in force, and Christians, while not under its curse, walk in its establishment. Portions of it have been changed in the fulfillment of Jesus Christ, the only High Priest and King of the "called out rulers" in God. The implication of these sacred words is that Ananias was a man who under no circumstances would break the law of God, but notice that at the same time Ananias was a devout Christian, a true believer in the Lord Jesus Christ. Now with these facts established, let us continue.

Now Ananias says to Paul:

**"'The God of our fathers appointed you to know His Will, and to see the Just One, and to hear a voice out of His Mouth.'"**

This is perhaps one of the most revealing verses in all of God's Word. Who was the "God of the fathers"? Who was the "Just One"? It could be no other than the great Law-Giver, God, Who had spoken to Moses from Mount Horeb in the burning bush at the time of his calling to service. Thus, knowing that Ananias was a devout man of the law and that under no circumstances would he break the law, what law was it that he followed in dealing with the Apostle Paul? He is following the law of the Everlasting Covenant, of the "God of our fathers", the "Just One", the Law-Giver. Here we must understand, though contrary to popular opinion, the law of the living God has never been abolished or done away with. Jesus Christ did not come to destroy or do away with the Law of God but to fulfill it and establish it by connecting it to its true spiritual meaning, by lifting it up in the Eternal Kingdom, and Restoring God's rule and glory that was known before Adam's fall. In simple terms this means that Christ restored the connection between heaven and earth. This was the prophetical message conveyed in the ancient schools of wisdom and in the physical structure of the great Pyramid of Egypt. Another way of saying this is that Christ restored the transcendental nature of the Kingdom of God.

In effect, the only statutes in the law of God that were nailed to the cross of Calvary, were those laws, statutes and prophecies that were in specific reference to the coming of the Lamb of God, the Messiah, the Savior. Those laws having to do with the administrating of sacrifices and those prophecies having to do with the coming promised One of God, both in the spiritual and in the metaphysical, were all fulfilled in the coming of the Lord Jesus



Christ at the very moment He hung on the cross and uttered the words – "It is finished". While this is true, we would do well to keep in mind that fulfilled means lifted or changed, not stopped. We must understand that there is yet additional lively stones that must be set in place to complete the transcendental kingdom. It is certain that God has finished His work but the sons of God have yet to finish theirs.

The rest of God's laws have never been done away with, and never will be, the principles of God's law are eternal, manifested not only in His Word but in nature itself. There is no such thing as a Christian lawbreaker. For Christians do not operate under the administration of Moses but under the administration of Christ. They have chosen to claim the death, burial, and resurrection of Christ as their vicarious death. They are dead to the world system of carnal ordinance, and for those who are led by the Spirit of Christ, they will produce the fruits of the Spirit of Separation.

There is no law against walking in the way, for there is no law against righteousness, goodness, and decency. The Supreme law of Christ and the New Covenant is that of *agape*, honorable, racial, brotherly love. So it was that Ananias was a man who kept the law of God, because he believed in the finished work of Calvary. Please keep in mind that the conversion of Paul takes place after Calvary, after Pentecost. So it is here that we must find in the Old Testament the law of God, the older part of the law of God, that portion of Scripture that parallels the blinding experience of the Apostle Paul and clearly identifies the "God of our Fathers", the "Just One", the Law Giver. Turn to Exodus 3, where we see the foreshadowing type of the conversion of

the Apostle Paul. Here the Bible tells us that Moses came to the Mountain of God at Horeb in answer to the call of God:

> **"And an angel of the Lord appeared to him in flaming fire out of the bush, and he sees that the bush burns with fire, - but the bush is not consumed. And Moses said, I will go near and see this great sight, why the bush is not consumed. And when the Lord saw that he drew nigh to see, the Lord called him out the bush, saying, Moses, Moses; and he said, What is it? And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground"** (Exodus 3:2-5 LXX).

So it was that Moses was called and set apart for a specific work and purpose of God. The meaning of this scripture will become more apparent as we continue. Now Ananias tells Paul:

> **"For you will be a witness for Him to all men, of what you have seen and heard. And now what do you intend? Rising up, be baptized, and wash away your failures, calling on the authority of the Master."**

Let us notice carefully that Paul is called for a purpose: **"For you will be a witness for Him to all men, of what you have seen and heard."** On the road to Damascus, Paul came face to face with the Lord God eternal, the ruler of the universe. Paul came face to face with the author and finisher of Mount Zion, the New Covenant Church of Jesus Christ. Paul came face to face with the fact that



Jesus Christ was and is God in the flesh. Paul's eyes had seen the glory of the Lord.

Now we see Paul being instructed in the Christian faith by Ananias. Ananias no doubt explained to Paul the true meaning of the coming of the Lord Jesus Christ as the Lamb of God that taketh away the sins of the world. There can be no doubt that Ananias is the man who introduced the Apostle Paul to the fulfilled law of Jesus Christ and prepared his feet to walk into the Kingdom of the Lord Jesus Christ.

Later Paul would remark of the necessity of having our loins wrapped with the towel of truth, taking Christ as our breastplate and our feet shod with the true gospel (Eph. 6:14-15 AST),

> **"Stand, therefore, having belted your hips with truth, and putting on the breastplate of justice, and having shod the feet with the preparation of the good message of peace."**

That which we must notice here is that Paul was called to be an apostle. That his entrance, preparation and instruction for entering into the kingdom or rule was left to that devout man of the law, Ananias, who clearly understood that the Law of God was still in force. He understood what had been fulfilled in Jesus Christ, and what portion of the law was still relevant to the people of God. Perhaps, most importantly, the Scripture makes it clear that the baptism of the Apostle Paul was left to the man Ananias.

When God told Paul that he would be told all things that were appointed unto him to do, we may rest assured that Ananias did his job, and breathed forth the Wind of the Spirit of Truth. Now we

come to the 16th verse. Paul has been instructed in the truth of God's Holy Word. He has been breathed upon. He has been "twice born" of the Wind and all that remains is to be born of the water, so as to be able to see and enter the Kingdom of God or give witness of the fact that he does see the rule of Christ, and give witness of confirmation. Now Ananias says to Paul, "**And now what do you intend? Rising up, be baptized, and wash away your failures, calling on the authority of the Master.**"

By this time, Paul clearly understood that the name of the Lord was Jesus Christ. This meant that he must call on the authority of the Son of the Living God. More than this, Paul understood that his calling unto the Brotherhood of Saints, Separated Ones, that is, the new covenant of Israel, the rulers in God, was for the purpose of becoming an apostle or ambassador of the Government of the Lord, King of the Separated Ones. Now Ananias says, in so many words, "What are you waiting for? Why not enter or step into the Kingdom of God right now?" The text indicates that the baptism of the Apostle Paul took place in the house of Judas on the street called Straight.

Most all Greek scholars are in agreement that the words employed here in the original Greek emphasize the immediate response of the Apostle Paul. In other words, the emphasis is upon the immediate action. Thus, the language would lead any reasonable person to conclude that Paul was either baptized then and there or within the immediate vicinity of the street called Straight.

Please keep in mind the immediacy implied in the Greek language as we continue. So it is that we see Ananias telling Paul to stand up, to be baptized.



In the immediate context of the scripture any honest hearted person will agree that there is no clear proof for Paul having been immediately baptized in the house of Judas. On the other hand there is at the same time no clear implicit statement to lead one to believe that the Apostle Paul left the house to go to a presumed nearby river, in order for Ananias to bodily dip him beneath the water.

However, notice that I have said the immediate context; therefore, my conclusions and statements are based upon a full contextual analysis of the entire Word of God. Many of our immersionist friends like to point to the fact that there were indeed rivers or branches at Damascus, by citing II Kings 5:12 where the Bible tells us:

> **"Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? may I not go and wash in them, and be cleansed? and he turned and went away in a rage"** (LXX).

Now, in this fifth chapter of II Kings, we have one of the strongest points of full-body immersion. They contend that by Elisha having told Naaman to dip himself seven times in the river Jordan that that is what Paul did when he was baptized. And that is why he allegedly went to one of the rivers on the outskirts of Damascus. The fact is the only thing that our immersionists friends have ever proven is that there were rivers around Damascus.

Those who will read in their own Bibles will find that the fifth chapter of II Kings is the story about a Syrian who had leprosy and took money to the king of Israel in order to buy himself a cure. The king of Israel perceived that it was only a ploy to incite war

between Israel and Syria. The king became outraged upon reading the blasphemous letters of request sent by the King of Syria. He tore his clothes and explained

> **" . . . Am I God, to kill and make alive, that this man sends to me to recover a man of his leprosy? consider, however, I pray you, that this man seeks an occasion against me"** (II Kings 5:7 LXX).

Now when the man of God, Elisha, heard that the King of Israel tore his clothes at the blasphemous request of the pagan army captain Naaman, he told the king to let Naaman come-

> **" . . . let Naiman, I pray thee, come to me (the King of Syria), and let him know that there is a prophet in Israel"** (II Kings 5:8 LXX).

Next, we see Naaman arriving at the door of the house of Elisha in all of his glory, in his magnificent chariot. Then Elisha sent a servant to him and told the pagan warrior to go and wash himself seven times in the river Jordan and that his flesh would return to him. In other words, his leprosy would be cured. But Naaman was wrath. He became very angry with Elisha, when Elisha did not come out and personally minister to him. It is now that Naaman angrily compares the river Jordan with the rivers at Damascus (II Kings 5:12). Finally, a servant of Naaman's persuades him to obey the prophet and to go to the river Jordan and do as Elisha had told him. There remains one more astonishing fact to be considered. The world renown Greek scholar Dr.



Adam Clark, has said, "that the Greek word from which dip is rendered is correctly translated wash and that sprinkle and cleanse are preferred by the best modern authorities."

Therefore, if Naaman dipped himself in the Jordan River, he did so in disobedience to the law of God. The only excuse for Naaman dipping himself is that he might have been ignorant of the law. Notice that the command was to wash himself (II Kings 5:10). In the 14th verse it says He "dipped himself seven times." Here is the law of God concerning leprosy in Leviticus 14:7 (LXX):

> **"And he shall sprinkle seven times upon him that was cleansed of his leprosy, and he shall be clean ..."**

As incredible as it may seem it becomes clear that if we teach that the prophet of God, Elisha, told Naaman to dip himself, as the mistranslation in the King James Version states, then Elisha was a disobedient prophet and broke the law of the living God. Thus, those who seek to pull this Scripture out of context and erroneously link it to the baptism of Paul are, in effect, calling Elisha a law-breaker and therefore a false prophet. It becomes clear that if the Apostle Paul was baptized as was Naaman (in obedience to the instructions that the prophet Elisha supposedly gave for the cure of leprosy), then the Apostle Paul not only had to leave the house of Judas, but he had to go and be baptized in the river Jordan, which as we have pointed out would have been 150-180 miles away, depending on your route, instead of the rivers surrounding Damascus. Paul was not a pagan, nor did he have leprosy. Nor did the rivers at Damascus carry any spiritual

significance for Jesus or His disciples. In point of fact the spiritual significance attached to the river Jordan is an argument not for the immersionists but for those who teach true Christian baptism of the Baptism of Fire in the full context interpretation of God's word. The fifth chapter of II Kings proves only that the people of Damascus had water and that the prophet Elisha attached a great spiritual significance to the river Jordan.

However, when Paul was baptized, it was certainly not as an enemy of Jesus Christ. A full context interpretation of God's Word tells us that the only way Paul could have been baptized into the Christian faith would have had to have been baptized exactly as the other Apostles of Jesus Christ, meaning, first, by the Baptism of the Fire in the renewing of the Mind as administered by the devout man Ananias, and second, in terms of physical water baptism, he would have had to have been baptized or separated into the Government in exactly the same way as the other Apostles.

It is clear that the Apostle Paul was never immersed. There is no way that any person who respects the Holy Word of God can read full-body immersion into these scriptures. The implication is that Paul did not leave the house of Judas to be baptized, but that Ananias baptized him or separated him into the Government of God in that house. To suggest that the Apostle Paul was taken out of the house to a river or a pool of water goes against the teachings of the entire New Testament of the Lord Jesus Christ. So it is that we come to the heart of the matter. How was the Apostle Paul baptized?



## The Baptism of the Twelve Apostles of Jesus Christ

The full-body immersionist fundamentalists, as well as those who favor effusion or sprinkling, tell us that the Apostles of our Lord Jesus Christ were never baptized with Christian baptism. Many of the people, who teach such erroneous doctrines, are some of the same people who place great stress on physical baptism. Some go as far as to teach that a person who is not baptized in obedience to the commands of Jesus Christ cannot be saved (by this they mean their religious organization). It never seems to occur to them that their interpretation of the doctrine of baptism, when applied to their claim that the Apostles were never baptized, condemns all the Apostles, with the exception of Paul, to an "everlasting burning hell".

There is no inconsistency or confusion in the Scriptures – only in the minds of men. Christian Separatists do not believe for one moment that the Apostles of our Lord are burning in hell because they were not baptized. It is clear that those who teach that the Apostles were never baptized have real problems with their doctrine, because when we turn into the Scriptures, the Apostle John records in the Word of God that our Lord set two ordinances in the Christian faith, the New Covenant Kingdom. First, the observance of the Lord's Supper, and second, the separating ordinance of Christian baptism. If we can come to understand how the other Apostles of God were baptized, we can come to understand clearly how the Apostle Paul was baptized. Turning to the 13th chapter of John, beginning with the 4th verse we read:

**"He rose up from the supper, and laid aside garments. And taking a towel, He girded Himself. Then He put water into the basin and began to wash the feet of the students and to wipe off with the towel with which He was girded. He then came to Simon Peter. And that one said to Him, 'Master, do you wash my feet?' Jesus answered and said to him, 'What I am doing, you do not yet know. But you will know after these things.' Peter said to Him, 'You may in no way wash my feet to the age.' Jesus answered him, 'Unless I wash you, you have no part with Me.' Simon Peter said to Him, 'Master, not my feet only, but also the hands and head.' Jesus said to him, 'He having been bathed has no need except to wash the feet, but he is completely pure. And you are pure, but not all'"** (Acts 13:4-10 AST).

There you have right before your eyes the physical baptism of the Apostles by the Lord Jesus Christ! Why has this knowledge been hidden from God's people? The answer is very simple. The Devil and his seed, the Jews, hate our Christian Bible and our Lord. More than this, they hate the truth that is proclaimed in God's Holy Word. In the statements of Peter we see one of the truths that they seek to cover up on every hand. When our Lord came to baptize the Apostle Peter unto the Everlasting Covenant of the Melchizedek Priesthood, Peter in his characteristic enthusiasm, not yet fully understanding all that was happening, hesitated to allow the Lord to fulfill the law. This is reminiscent



of John the Baptist. All of us can sympathize with these two great Christian patriots' reactions, in their respective relationship with our Lord. What we must take note of is the reaction and words of Peter. The Bible says that when the Lord came to Simon Peter, Peter was astounded that the Master was going to wash his feet. It is important to remember that the King James translators could have just as easily translated the word wash as baptize. Jesus told him in so many words — what I am going to do right now, you do not have full understanding of. But you are going to come to know – that is come to a full understanding of these actions and the meaning of the symbolic symbolism of this night – in the future.

The Bible says: **'but you will know after these things.'** I want you to know that those words are for you and I in this hour. I want you to know that an understanding of the actions of Mary Magdalene are from this time forward to become a perpetual memorial of the truth. The actions of this woman are to be glorified and proclaimed. I want you to know that our Father has given to us to understand the meaning of the image of the son of man as related in the Revelation of Jesus Christ penned down by John, that it is for this generation to understand the image of the Melchizedek Priesthood and the meaning of His brass feet, shining like fire:

**"And the hairs of His head were white as white wool, as snow, and His eyes as a flame of fire; and His feet like bronze having been fired in a furnace; and His voice as a sound of many waters ..."** (Revelation 1:14-15 AST).

Let us look at John 13:6-11:

**"He rose up from the supper, and laid aside garments. And taking a towel, He girded Himself. Then He put water into the basin and began to wash the feet of the students and to wipe off with the towel with which He was girded. He then came to Simon Peter. And that one said to Him, 'Master, do you wash my feet?' Jesus answered and said to him, 'What I am doing, you do not yet know. But you will know after these things.' Peter said to Him, 'You may in no way wash my feet to the age.' Jesus answered him, 'Unless I wash you, you have no part with Me.' Simon Peter said to Him, 'Master, not my feet only, but also the hands and head.' Jesus said to him, 'He having been bathed has no need except to wash the feet, but he is completely pure. And you are pure, but not all.' For He knew the one betraying Him. For this reason He said, 'You are not all pure'"** (Acts 13:4-10 AST).

Now let us take notice of the reaction of Peter. He said — **"In no way may you wash my feet to the age."** Jesus said to him, **"Unless I wash you, you have no part with Me."** Now, Peter says in his excitement and enthusiasm, and in his own understanding in seeking to yield to the demands of his Lord, he goes to his characteristic extreme — **'Master, not my feet only, but also the hands and head.'** Now Jesus clarifies and qualifies the issue, and He says — **"He having been bathed has no need except to wash the feet, but he is completely pure."** Then He says to the disciples, directing His remarks towards Judas — **"and you are pure, but**



**not all."** In the Mosaic law, we find dietary laws differentiating between the clean and the unclean. This principle is carried throughout all the laws of Yahweh given to regulate the world nature and the societies of man. So in the natural world there are those things and people who are designated by our Father as clean and unclean. I want you to understand that the only humanoid form and race of man that our Father designated as clean is the Adamic-White race of the children of God. If this is not understood, all of the revelation of Almighty God becomes a closed book and beyond the understanding of those who read it.

Now in this passage, it is a surety that Jesus was directing the statement **"and you are pure, but not all"** toward Judas. But this phrase does not necessarily mean that Judas was *racially impure* or *mongrelized* physically, for in all probability he was not. What it does mean is that he was mongrelized in his mentality. The Scriptures say that Satan entered into Judas (Luke 22:3), implying that at that point, he became mongrelized in his mentality, in other words, he had the mentality of a mongrel, and when we look at the total context of the New Testament, we find that being mongrelized in the mentality is just as bad if not worse as being mongrelized physically. It takes both to be racially pure.

The entire emphasis upon restoration in the New Testament to the favor of God the Father is focused precisely upon the one true baptism that Christ brought to the chosen people of God which is the Baptism of Fire, equated with and equivalent to what is popularly known as the Baptism of the Holy Ghost or the Holy Spirit. The emphasis is upon the work of the Holy Spirit in the process of the

renewing of the mind wherein the Mentality of God Almighty gives the indwelling of His Mind to the Adamic believer, thus renewing the mind day by day and concept and idea by concept and idea until the believer's mind is in complete and total agreement with the Mind of the Living God. There is no question that it is the Will of the Father for the Body Politic to be of one mind and one accord. This is only possible as the children of God assimilate the just judgments of their Father to be in agreement with the Separating Mentality. Thus, the entering of Satan into Judas Iscariot is equated with him having received the Diabolical mentality to the point that he became a willing infidel to do the bidding of the Talmudic Jews who sought to murder Jesus, and though the evidence indicates that he was of pure Adamic race, he had become mongrelized in his mind and therefore impure in the reckoning of God the Father. This was the connotation called forth in the minds of the students of Christ as Jesus Christ spoke these historical words. It is difficult to render the power of these words into English without using the English term *racially pure.*

Throughout our Bibles we are commanded — "come out from among then and touch not the unclean thing." This is the meaning, the understanding, and the knowledge of the baptism of the Melchizedek Priesthood. The Talmudic Jews seek to cover up, Judaize and do away with the knowledge of the unclean things. There is no deception, there is no lie, there is no extreme that they will not go to pervert and hide the truth of God's Word, the Bible.

I want you to know that Christian baptism is for the Brotherhood of Christ and that it is unique and that pagan baptism or even ordinances of separation



of the Mosaic administration has no place in the congregation of the Lord, except in the fulfillment of the principles of separation endorsed and set in motion by the Living Christ. There can be no relationship between light and darkness, no concord between the clean and the unclean. I want you to know that our Father is, by means of His truth, going to expose by the light of truth all the servants of Satan and all their hideous little secrets, as the sons of God go forward to victory. A true reading of these Scriptures in John exposed the fallacy of the blindly accepted fundamentalist Protestant teachings endorsing pagan full-body immersion. What was the significance of the actions of our Lord upon that night?

Turning to Exodus 30:19-21, we find the law of God clearly stated regarding the Aaronian and Levitical priesthood that has never been done away with (they have only be assimilated into the Melchizedek priesthood, they are presently the right and left hands of the administrative government fulfilled in Christ Jesus — for this reason, we must make sure of our calling and election). It did have its fulfillment in the Lord Jesus Christ and brought in the law of Jesus Christ or the law of liberty, the law of the Spirit of Separation. As you read this Holy Scripture, please keep in mind that the kingdom of the New Covenant Body Politic of the Lord Jesus Christ is a royal priesthood a holy nation of the New Jerusalem, the Mount Zion of God.

**"And Aaron and his sons shall wash their hands and their feet with water from it. Whensoever they shall go into the tabernacle of witness, they shall wash themselves with water, so they shall not die, whensoever they**

**advance to the alter to do service and to offer the whole burnt-offerings to the Lord. They shall wash their hands and feet with water, whensoever they shall go into the tabernacle of witness; they shall wash themselves with water that they die not; and it shall be for them a perpetual statute, for him and his posterity after him"** (Exodus 30:19-21 LXX).

That is God's chosen people. Thus, we ask again what was the significance of the actions of our Lord? It was the law that had to be fulfilled. But why did He wash only their feet? Why did He refuse to wash Peter's head or hands? Turning in our Bibles to Joshua 3:8 (LXX) we read:

**"And now charge the priests that bear the ark of the covenant, saying, As soon as ye shall enter on a part of the water of the Jordan, then ye shall stand in the Jordan."**

Jesus was baptizing His priests, to bear the ark of His New Covenant. The Apostles were to bear the ark of the Covenant, to bear the Living Word of the New Covenant. What was the ark of the covenant? It was the embodiment of the Word of God. In the New Testament the embodiment of the Word of God was the first begotten Son of God, Jesus Christ. Jesus was not only the embodiment of the New Covenant, but He was also the embodiment of the New Temple, the New House of God. In the New Testament, the words *house, family* and *kingdom*, in reference to the House of God, are synonymous.

In the Old Testament, the Tabernacle and its



furniture were anointed (Exodus 30:22-29), as were prophets, kings and priests. The Apostle Paul is called to be a vessel in the Household or family of God, that is of the brotherhood of Christ. The context indicates that he received his anointing in the laying on of hands by Ananias. He received the baptism of the Holy Spirit, that is, the Baptism of Fire and Separation, the anointing and baptism of the Spirit of Christ. It was in this action that Paul's birthright was restored. Paul says that the moment he received the Spirit of Christ, the mind of God, the mind of Christ, he saw the truth as if scales fell from his eyes.

There then remained only one more obedient step for Paul to take — it was to be confirmed into the Government of Christ. So it is that living faith comes by hearing and hearing by the Word of God.

Thus Ananias was asking the Apostle Paul to step into the Kingdom of God, to come and trod upon that Holy ground of the path of salvation in the New Covenant Kingdom of Jesus Christ, to walk in the way. In that same 30th chapter of Exodus, the preceding verse tells us of the vessel that was to hereafter be used in the washing of the feet of the priests of God throughout their generations. God told Moses **"to make a laver** (large basin) **of brass".**

**"Make a brazen laver, and a brazen base for it, for washing; and thou shalt put it between the tabernacle of witness and the altar, and thou shalt pour forth water into it"** (Exodus 30:18 LXX).

Let us notice carefully, that the basin was to be placed between the congregation of the church of

God and the tabernacle. Now Christ came to tear down the middle wall of partition between the outer church and the Holy of Holies, the inner church. He came to establish a better priesthood, government, and temple. This is not to say that what the Israelites had was not good, but what they had suffered from chronic corruption. There is not one word of admonition in the New Testament of Jesus Christ that did away with the law regarding priests of God entering the tabernacle of the Lord, the church of God, Mt. Zion.

The understanding of this has eluded the vast majority of professing Christians. They have failed to understand that the Government of God continues, though changed to be an incorruptible Government, with an incorruptible High Priest, limited to the chosen priestly family of the chosen race of God, in that our God has made all of His people rulers and priests, a royal family, a chosen race. Christ did not come to abolish the priesthood but to fulfill it, to make all who will serve Him a holy priest, not a high priest, because there is but one High Priest in the Christian faith — Jesus Christ! What Christ did was abolish professional religionism and establish each individual person, who believes upon His Holy Name (that is, believes in His authority, as a priest of God) a bearer of the Ark of the Covenant, and therefore having immediate access to the Throne of Favor.

In point of fact, the fact that Christ tore down the middle wall of partition means that the entire Church of God is the Holy of Holies. For the Lord's portion is His people. This speaks of the transcendental nature of the Kingdom. Thus, entrance into the Seat of the Government of Christ, or walking into His Kingdom, for the chosen race



required only the Separating Ordinance, for those called to be priests, of the preparation of the feet, the washing off or the shaking off of the dust of the world in preparation to trod upon the Holy Ground of the Government of God. So it was that Ananias fulfilled the finished work or law of the Lord Jesus Christ by following the example of his Savior, in taking a basin and pouring water in it, and having the Apostle Paul stand therein. Then the Holy Priest of the Lord Jesus Christ, Ananias, washed the feet of the Apostle Paul. So it was the Apostle Paul was converted, that is, he received the truth of the laws and ordinances of Jesus Christ. He believed them and was ceremonially cleansed or separated to walk in the Government of God in accordance with the law of baptism or ordinance of Separation of the ancient Melchizedek priesthood; to signify his entrance and restoration into the eternal, Spiritual Government of the Lord Jesus Christ. Paul's actions were a confirmation sign that he had received the Baptism of Fire. Thus, Paul's baptism by water was not his baptism, for he had received the one, true baptism by being breathed upon by the just man Ananias. Ananias washed Paul's feet, that he might thereafter walk in the predestined path of salvation and righteousness on the Holy Ground of the New Covenant and the Eternal Kingdom of the Lord Jesus Christ.

Paul was a stubborn man, stubbornly committed in one direction. He had been destined to be a powerful work horse of the Lord. God knew that he was capable of the burdens that He would place upon him. So it was that the mule-headed Paul was turned around on the road to Damascus, and his feet were shod with the preparation of the gospel by Ananias, that he would carry the burden of the

gospel into Europe and beyond. There is not a word regarding the baptism of the saints of God in all of the New Testament that teaches full-body immersion. Since all Adamic men who come to walk in the New Covenant Kingdom of Jesus Christ are all equally disciples and priests of the God, Jesus the Christ, then all must be baptized or separated in the same way for entrance into the kingdom, as was all of God's chosen Apostles.

But what kind of Baptism must a conceived and born from above believer comply with? To truly answer this question we must yet step back further in time, that is, before the conversion of Paul, before Pentecost, and before the resurrection of the Lord Jesus Christ. We must go to the beginning of the ministry of Jesus Christ. This takes us directly to what is called our Lord's baptism in the Jordan River.

Now there are many who contend that Christ was baptized for our example, especially those who advocate the practice of effusion or sprinkling and whose doctrine accuses John the Separator of being a law-breaker. So it is that the following scriptures are the stronghold of the effusionists.



## The Adoption Or Christing Of Jesus Is Not The Baptism Of Christ

The reason why John the Baptist or John the "Purifier" baptized by sprinkling and pouring is because this was the law God gave and the only law he recognized as the true ordinance of Separation. He never heard of full-body immersion taught in the law of God or in the Government of Israel. All ceremonial cleansings were performed by effusion, that is, sprinkling or pouring. In point of fact, the Israelites' method of washing or baptizing was that which separated and distinguished them from the pagans who engaged in such religious activities without understanding the true meaning or reality behind them.

David the Psalmist says in Psalm 51:7 (LXX):

> **"Thou shalt sprinkle me with hyssop, and I shall be purified: thou shalt wash me, and I shall be made whiter than snow."**

David is speaking of the confirmation of racial purity in the restoration that Christ was to bring. How was this done? What was the law? Numbers 19:18-19 (LXX) states:

> **"And a clean man shall take hyssop, and dip it into the water, and sprinkle it upon the house, and the furniture, and all the souls that are therein, and upon him that touched the human bone, or the slain man, or the corpse, or the tomb. And the clean man shall sprinkle on the unclean on the third day, and on the seventh day, and on the seventh day**

**he shall purify himself, and shall wash his clothes, and bathe himself in water, and shall be unclean until evening."**

What that means to you and I is that an unclean person cannot baptize a clean person, a mongrel in mind or body cannot baptize or separate a clean person unto the Government of God. In Numbers 19:13 we read:

**Every one that touches the carcase of the person of a man, if he should have died, and the other not have been purified, has defiled the tabernacle of the Lord: that soul shall be cut off from Israel, because the *water* of *sprinkling* has not been sprinkled upon him; he is unclean; his uncleanness is yet upon him"**

Moses sprinkled with water to cleanse, purify, sanctify, set apart, etc. The words purge, cleanse, wash and sanctify are used interchangeably in the Bible, meaning baptism or ordinance of separation. The Scriptural translation of the word baptize, in a literal sense, means: to cleanse and separate, or the beginning of living faith toward God, because it is the first living work of true repentance that is observed ceremonially with water in the Assembly of Christ.

The writers of the gospels understood the words "baptize" and "purify" to mean the same. The Israelite law for purifying required sprinkling. John the Baptist, who was a Judean, understood Israelite laws and customs of cleansing from physical defilement.

John the Baptist baptized Christ, so let us



examine the Mosaic law under which He lived that He came to fulfill. What did the law require? (1) It required circumcision (Genesis 17:12; Leviticus 12:3). Christ was circumcised at eight days of age according to the law (Luke 2:21). In the New Testament or Covenant, circumcision is of the heart, because in Christ, the emphasis is no longer placed upon the physical act of the putting off of the foreskin, but rather upon the act that followed and sanctified the circumcision, that is, the sprinkling of pure water. It was the sprinkling of the water that legitimized the old act of circumcision in the first place. The Edomite Jews in their usurping the Scribal offices had long since emphasized the wrong principle taught in the separating ordinance of circumcision. They had missed the point of the law.

(2) The law required presentation of the child in the temple. Jesus was and is the foundation stone of the true temple, He was presented (Luke 2:22). Today, we must go to Christ, Who alone constitutes the real entrance into the House of God. For the true Christ only can raise the spiritually dead, and cause His people to stand upon the waters, for He only is the ark of safety and salvation.

(3) It required becoming subject to the law at twelve years of age. This is why He was found in the temple at twelve (the old age of accountability) with His parents (Luke 2:42) submitting to the law of the Everlasting Covenant.

(4) It required priests to be dedicated or separated unto the priesthood at thirty years of age (after study) and upward (Numbers 4:47; Numbers 8:8; Luke 3:23); to cross over Jordan into the New Kingdom as a vessel (a Priest).

Christ was a priest. Hebrews 3:1:

**"Therefore, Separated Brothers, called to be partners of heaven, consider the Ambassador and High Priest of our Confession, Jesus ..."**

Christ glorified not Himself to be made a high priest - **"You art a priest forever after the order of Melchizedek."** Jesus said, when He came to John to be dedicated:

**"Allow it now, for it is thus fitting to us to fulfill all justice** (all the law or the right thinking of the Everlasting Covenant)" (Matt. 3:15 AST).

John the Baptist had been instructed in the law and knew it. He knew that an Israelite priest was never full-body immersed. He dedicated Jesus for His priestly work. There and then, he delivered all authority of the government and priesthood of old Israel to Jesus The Christ. How was it done? According to the law — by sprinkling and pouring. When Jesus came to John for baptism, he hesitated, but Jesus urged the demands of the law. What then were the demands of the law?

First, a priest had to be thirty years of age when dedicated to this office (Numbers 4:47). How was this done? By sprinkling or pouring water. When Jesus cleansed the temple by driving out the Edomite, mongrel money-changers, and the Jews asked by what authority He did it, He referred to His baptism by John, clothing Him with the authority of a priest and prophet to minister about the temple.

It was a violation of the law for anyone to assume the office and duties of a high priest until



he was dedicated. Jesus never preached a sermon, chose His disciples, uttered a parable, healed the sick or did anything else of the kind with authority until after He was dedicated, for He absolutely followed the law, that of the Old Testament, Mosaic law. Jesus said to His blinded disciples that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning Him.

Jesus was not baptized for our example, because He did not apply for baptism until all the people had been baptized (Luke 3:21). And, besides, He was thirty years of age at the time of his adoption or confirmation. He would not have us wait until that age to be baptized or separated unto the Government of God. Then why was Jesus baptized? He was dedicated to His priestly office as the Prophet and High Priest of His Father's work. When Israelite priests were dedicated, water was poured upon their heads, and they were anointed with oil. The Son of God had water poured or sprinkled upon His head by John as a sign or preparatory step for the anointing of the Holy Spirit, that is His Father's adoption or Christing.

God anointed or Christed Him with the Holy Spirit. Christ was fulfilling the law found in Numbers 4:3 (see also I Chronicles 23:3):

**"From twenty-five years old and upward until fifty years, everyone that goes in to minister, to do all the works in the tabernacle of witness"** (LXX).

Christ came **"not to destroy the law but to fulfill it,"** not to bury the Israel of God, but to resurrect it, and for this reason He answered John,

**"Allow it now, for it is thus fitting to us to fulfill all justice,"** all the right principles of the law. He complied with the law that required waiting until He was thirty years of age; why would He not comply with the form of dedication of a priest, which was by sprinkling or pouring water upon the head?

The main purpose for which Christ was baptized was to be dedicated to His priestly office, for He was God's High Priest. He went almost immediately into the temple and used a whip called a cat of nine tails and drove out those who sold merchandise in there and who asked Him about His authority.

Why did he stand in the River Jordan for John to baptize Him? Read Joshua 3:8:

> **"And now charge the priests that bear the ark of the covenant, saying, As soon as ye shall enter on a part of the water of the Jordan, then ye shall stand in the Jordan."**

One of the greatest miracles of the Old Testament was a forerunner and type of what true baptism or ordinance of separation pictures today. It was the Exodus of Israel out of Egypt. In I Corinthians 10:11, God reveals that these Old Testament events occurred to be examples to Christians. Now read verses 1-2 (AST):

> **"For I do not desire you to be ignorant, brothers, that our fathers were all under the cloud; and all passed through the Sea; and all were baptized to Moses in the cloud and in the Sea."**



## The Occasion And Place Of Origin

It may be easily argued that the principle and ordinance of separation first began and is first seen in Almighty God's deliverance of Noah from a corrupt and dying world into the newness of life of the new world. In the story of Noah, water is the instrument of separation and it is clear that Noah was delivered from the world order of death by means of the Ark riding above and across the water, not under the water in a submarine, and while I have written articles expressing the principles of separation in the account of Noah, here we will begin our historical examination by looking at the explicit statements made in reference to the children of Israel as they flee the living death of slavery and imprisonment where they had been politically buried as a people under the tyrannical rule of the Egyptian Pharaoh.

Upon the occasion of the Exodus of the Israelites from Egypt **"God led them not by the way of the land of the Philistines, because it was near ... God led the people round by the way to the wilderness, to the Red Sea"** (Exodus 13:17, 18 LXX). With Rameses as their point of departure (Exodus 12:37), the nation of liberated slaves marched across the eastern boundaries of the Land of Goshen towards a body of water, traditionally rendered as the "Red Sea."

The site of Israel's encampment, however, previous to their crossing, is recorded as Pihahiroth, between Migdol and the Sea. Hence, Israel took a southeasterly course to Succoth, about 32 miles away, and from there a road to Sinai which they most easily followed. The route of the Exodus has

long been attacked by critics; however, it has now been established by the science of archaeology as a long series of Egyptian fortifications along the route. It has actually been described by Pharaoh Seti I in his Rarnak inscriptions in Upper Egypt; the "store chambers" of which the Biblical record speaks were discovered by Naville, not at Pithom, but at Succoth, about nine miles East in the Wady Tumilat.



## The Event

**"God led the people round by the way to the wilderness, to the Red Sea"** (Exodus 13:18 LXX).

**"And the Egyptians pursued after them, and found them encamped by the sea; and all the cavalry and the chariots of Pharao, and the horsemen, and his hose were before the village, over against Beel-sepphon. And Pharao approached, and the children of Israel having looked up, beheld, and the Egyptians encamped behind them: and they were very greatly terrified, and the children of Israel cried to the Lord"** (Exodus 14:9-10 LXX).

**"And Moses said to the people, Be of good courage; stand and see the salvation which is from the Lord, which he will work for us this day; for as ye have seen the Egyptians today, ye shall see them again no more forever"** (Exodus 14:13 LXX).

**"And the Lord said to Moses, Why criest thou to me? Speak to the children of Israel, and let them proceed. And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land"** (Exodus 14:15-16 LXX).

**"And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided. And the children of Israel went into the midst of the sea on the dry land, and the water of it was wall on the right hand and a**

**wall on the left"** (Exodus 14:21-22 LXX).

The account goes on to state that:

**"And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea. And the water returned and covered the chariots and the riders, and all the forces of Pharao, who entered after them into the sea: and there was not left of them even one"** (Exodus 14:27-28 LXX).

We note in this account that God's people were brought through the Red Sea *basin*, as God miraculously parted the waters with the wind which provided them safe passage through the ***basin*** upon dry land. The only water that touched the people of God was the mist that was sprinkled upon them from above or possibly puddles that may have immersed their feet no more than ankle deep. There is no full-body immersion in this text. But note that the Egyptians were full-body immersed and it killed them — every one of them.

The principles to be learned from this account are seen in the people escaping the bondage or slavery of the government of Egypt, passing by faith through and upon a straight and narrow path of safety and salvation provided for by God. It was on remembrance of this and other occasions that the Psalmsist David remarked:

**"Yea, even if I should walk in the midst of the shadow of death, I will not be afraid of evils: for thou are with me; thy rod and thy staff, these have comforted me. Thou has prepared a table before me in the presence of**



**them that afflict me: thou hast thoroughly anointed my head with oil; and thy cup cheers my like the best wine. Thy mercy also shall follow me all the days of my life: and my dwelling shall be in the house of the Lord for a very long time"** (Psalms 23:4-6).

The major principle taught is that the children of Israel followed the straight and narrow path of salvation by faith **"through the valley of the shadow of death"** at the command of God's appointed voice of truth, who in the Exodus was personified by Moses.

"And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore. And Joshua said unto the people, Sanctify (Separate) yourselves: for tomorrow the Lord will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby



ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: That this may be a sign among you, that when your children ask their fathers in time to come saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the



priests which bare the ark of the covenant stood: and they are there unto this day.

For the priest which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over. And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: About forty thousand prepared for war passed over before the Lord unto battles, to the plains of Jericho.

On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. And the Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded the priests, saying, Come ye up out of Jordan. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they

**took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever"** (Joshua 4; 5).

It is self-evident in the actual examples of the Everlasting Covenant and of those obedient Israelites who followed the voice of their God that in all cases a priest of God was never full-body immersed, but was only immersed to his ankles until the waters subsided so that the people might cross over into the promised land upon a dry path; and those carrying the ark of the Covenant, symbolic of the Word of God dwelling among men in the person of Jesus Christ, might follow as a mighty army into the promised land to occupy and vanquish the enemies of God. Once again, water is understood to be an ordinance of separation, wherein the priests or those separated for the purpose of leadership, in this instance, dipped their feet into the water no more than ankle deep and the waters separated, exposing a dry path for the children of Israel to cross over upon stones into a land where they would fulfill the promises of God Almighty. There is no full-body immersion in these



Scriptures, there is only the consistent symbolism of water as an ordinance of separation. The Everlasting Covenant has never sanctioned immersion, and there is no record of any Israelite being commanded to experience full-body immersion. In the case of Moses leading the children of Israel across the Red Sea, the waters separated and the children of Israel separated themselves from the power of Egypt to cross over on dry land as God had commanded. It is true that the mist of the wind sprinkled them as they were separated from Egyptian slavery unto the freedom of the commonwealth of Israel, but not a single Israelite experienced full-body immersion. As I pointed out before, the only people to experience full-body immersion were Pharaoh and his chariots.

When we understand that Christ came to do away with professional religion and to establish each one of God's people as rulers and priests, then we begin to grasp the significance of baptism, or ritual washing of the waters of separation of the feet.

## The Separation of the Apostles of John

**"And it happened, when Apollos was in Corinth, Paul was passing through the higher parts to come to Ephesus. And finding some students, he said to them, 'Did you receive the Mentality of Separation being persuaded?' And they said to him, 'We did not even hear what this Mentality of Separation is.' And he said to them, 'Then to what were you baptized?' And they said, 'To the baptism of John.' And Paul said, 'John indeed baptized in a baptism of repentance, saying to the people that they should be persuaded into that coming after him, that is, into the Anointed Jesus.' And hearing, they were baptized in the authority of the Master Jesus. And Paul, laying hands on them, the Mentality of Separation came on them, and they spoke in languages and prophesied. And all the men were about twelve"** (Acts 19:1-7 AST).

Let us notice carefully that the baptism being emphasized is the Baptism of Fire, the renewing of the mind by the Word of the Everliving God. There is no mention of the waters of separation in this account. These Israelites had already experienced the Baptism of Repentance that John administered by having stood in the river Jordon, and having been poured or sprinkled upon. They had already been separated by water to the service of priests of the Living God. Those who teach that we receive the baptism of the Holy Spirit sometime in the distant future, after we are, as they say, "born again" in some kind of second "work of grace", literally make



great capital of the words found here in verse 2 of this scripture. Anyone who has attended a Pentecostal or Charismatic oriented religious meeting has heard more than one sermon on the words — **"Did you receive the Mentality of Separation being persuaded?"** There are, however, a number of enlightened facts that must be understood about this scripture before we may gain a mature understanding.

Our purpose in bringing forth a more mature understanding of the doctrine of baptism, or better said christing or anointing, is to show that the waters of separation of the Everlasting Covenant had already been administered in the setting aside of the disciples of John as priests. This at once restores the continuity of the Everlasting Covenant in the fulfillment of true Bible Christianity.

Our work is not meant to deny the many fillings of the Spirit after the Baptism of Fire. However, the Bible truth is that there is but one baptism and an untold number of fillings of the Holy Spirit thereafter, and as Christians we should desire to be filled with the Holy Spirit every day of salvation.

On the other hand, the command to be filled with the Holy Spirit, bringing every thought into subjection to the very mind of God, the very mind of Christ, to have right thinking or righteous thoughts, does in no way provide license for intellectual arrogance or emotional dishonesty. Nor does it provide the right to act in self will in what may only be called will-worship. Our Father has commanded that we worship Him in spirit and in truth. To gain an understanding of what must be surrendered to the Father's will, anyone would do well to study the word *heart* in their Bibles. They will find that the word *heart* is but the old word for the

modern word *personality*, because it conveys the meaning of engulfing our entire personal being.

We find that the word is used regarding three specific aspects of the sons of Adam. First it is used in reference to our intellect, then our will and our emotions. I would like to point out to you that that which the Father demands of His children is a total and complete surrender of all three of these components of the heart of man. I want you to know that the surrender of these three elements to the leadership of the Spirit of Truth, in the process of Christian identification with the Christ, is based upon informed decisions which cause us to be apprehended of the Father as we apprehend the Father, or assimilation of the Father as we are assimilated of the Father. I want you to know that this a reciprocating cycle of the common faith, common salvation in the Baptism of Fire. This is because He first loved us, and because every good gift comes down from our Father of light up above and is established by His law. Everything that our Father invests in us is to be returned unto Him, thereby giving Him the glory as we, as His messengers of light, do battle upon the battle-field of truth.

In addition to this, it must be understood that water baptism is the consummating act of repentance upon the first day of salvation or at the first opportunity of the confessor and continues to be an ordinance of separation of the Everlasting Covenant that may only be fulfilled in and by the Brotherhood in Christ Jesus. It is not necessarily the consummating of conversion or the process of identification with our Father, because conversion is contingent upon maturity. It is an ongoing process in growing in the grace and knowledge of the Lord,



into sonship and the acceptance of priestly responsibilities. Spiritual Baptism or the Baptism of Fire on the first day of salvation, on the other hand, is the specified moment when we become a child of God by faith, in the identification with our Older Brother and Captain of our Salvation. As some say, we are "born again" into the household or the family of God. We are not just impregnated, as some have taught, because impregnation proceeds the specified moment of birth. To be conceived does not necessarily assure the fact of birth. The Bible demand is to be conceived and born and then to experience the ordinance of separation, which, in the continuity of the Everlasting Covenant of the true Israel, sanctions only the sprinkling of women and children and the feet immersion of Holy Priests of God as an ordinance of separation in compliance with the principle of confession in the assembly or society of the Living God. Full-body immersion is an abhorrence to the continuity of the Everlasting Covenant and has no place in true Christian teachings of the Everlasting Government of the on-going Israel of the Government of Christ. It is in fact the water of Babylon designed to drown the child of God in false theology and set up a standard of false piety and false hope.

Nevertheless, there is within our Bible a specified moment when a child of God may say with absolute assurance of persuasion on the authority of the Living Word: "now we are the Sons of God." At the time these glorious words were penned down by the Apostle John, as he employed the sword of the Lord in pen and ink, he saw, even to this day, and he said,

**"Beloved, now we are children of God,**

**and it was not yet revealed what we shall be. But we know that if He is revealed, we shall be like Him, because we shall see Him as He is"** (I John 3:2 AST).

Again, this holy Messenger of God informed the sons of God, regarding the Christ, that "those who look for Him, shall He appear the second time." I will simply remind you that the Rock of Ages has told us that the Kingdom of God is within you, and I ask you to look within yourself for the presence or "parousia" of the Christ.

If you have ears to hear the simple Bible truths regarding the great lie of the Fundamentalists in their teaching Babylonian full-body immersion, I want to encourage the reader to be sure and read my statement on the Baptism of Fire. I also want to remind the reader that the Word of God is an unbreakable chain of evidence and it is perfect in its presentation of the continuity of truth. Our Master has said that the chain of Scripture cannot be broken, and in the absolute truth of our Master's words, the chain of truth is unbreakable. Men may twist, lie and establish false teachings as accepted fantasies, but men can never destroy the absolute truth of the pure Word of God. They can only destroy themselves and damn themselves and their families by twisting the Scripture to their own damnation.



## Conclusion

The first thing that I would say to any truth-seeker is that there is no shame in having been deceived. There is only shame in continuing in deception. Every child of God is defined in Scripture as he who hears the voice of the Master and will follow no other. The voice of truth is the Voice of Christ and the witness of the voice of truth is the Scripture as preserved in the Greek of the Septuagint and the oldest manuscripts of the New Testament. In this work, I have presented but a small portion of the proof that full-body immersion was never practiced by the Israel of God. Moreover, those who fail to understand that the Church of the New Testament is composed of the same people and of the same governmental order and laws as the Church of Israel under and even before Moses will continue to fail to see the continuity of the Israel of God, that is, the Everlasting Covenant and Church of the Living God through all the ages.

Any doctrine that detracts or destroys the continuity of the Israel of God is a false doctrine regardless of the claim and motives of those who seek to destroy the continuity of the unbreakable chain of evidence that we know as the Scriptures. The point that I want to emphasize is that truth-lovers must be led by the Spirit of Truth. To fail to do so is to be at war with the Holy Spirit of the Living God, or at best to fail to walk on into the maturity of the knowledge of salvation, and to attribute teachings to the Holy Spirit of the Living God that the Holy Spirit never taught or sanctioned in Scripture is the very meaning of blasphemy. The white race is today perishing because of disbelief

and perversion of their Scriptural heritage. Departure from the truth of the Scripture always results in an establishment of evil that constitutes another or false gospel. False gospels are always built upon departing from the truth of Scripture, and those who fall victim to false gospels so eloquently preached by the devils in the pulpits will result in being accursed from Christ, for no less than the Apostle to the nations has rendered that judgment.

When I sit down to write, I do not consider the commerciality of my work or how well it will be received at the local bookstore. I do not concern myself with seeking not to be offensive to the ungodly and those who blaspheme Scripture, for it is self-evident that most so-called "Christian literature" is written in that devilish spirit or mentality of compromise that seeks to make a place in the government of Heaven for the enemies of God and those stiff-necked, rebellious children of God who could care less what the Scriptures actually teach.

I am well aware that much of what I have to say is offensive to the vast majority of professing Christians. But truth is often offensive. People do not like to be told that they are out-of-line with the march of the saints. They do not like to be told that they have been deceived by ungodly men and are in need of repentance to the truth. But as a truth-lover and a lowly servant of the Most High God, I can do nothing less than my duty to proclaim the everlasting truth of the Scripture and weep and pray that at least a remnant of the true Israel of God will repent from blaspheming the doctrines of Christ, and will once again act like men and stand up with the Sword of Separation in their hands to confront



the enemies of the Holy Spirit.

I shall conclude this first series of articles on water baptism by rendering an educated opinion as to what I believe the Scriptures actually teach in the continuity of all, or rather in the total context of, the Word of God regarding the subject of water baptism. Firstly, it should be abundantly clear at this point that the continuity of the law of Israel is clearly preserved in the Christian Government and that John the Baptist and Anointed Jesus were not by any stretch of the imagination law-breakers, nor given to the Syncretic spirit of bringing Talmudic, Jewish ideas and pagan ideas into the Government of God. It therefore becomes clear that the first century Church did not practice full-body immersion as a religious right of water separation. Secondly, what they did practice in their earlier development was the Israelite rites of water separation which consisted of sprinkling and pouring or anointing with oil. In addition to this, Christ set in the Church the ordinance of feet-washing specifically for those initiated into the Christian priesthood.

We know from the Scripture that the Church-Government stands in three distinct levels. All who enter the physical manifestation of the Church or what is called the Church Militant on earth do so as believers entering the degree of servants or deacons, and that after qualification through study, they may aspire to the rank or degree of elder, and from the degree of elder is gleaned those who enter various ministries or priesthoods. With this hierarchical understanding of the order of decency, it becomes clear that the early Church continued the Israelite rite of water separation by employing the simple symbol of sprinkling toward those who made a profession of faith or persuasion and sought

entrance into the Separated Society. This sprinkling or pouring was symbolic of publicly receiving the water of life which was understood to be the Christ.

It also was expanded in explanation to engulf the finished work of Jesus Christ in his death, burial, and resurrection and it was a clear sign and token of the operation or work of the Holy Spirit, indicative of the Baptism of Fire wherein the Holy Spirit renews the mind of the nonbeliever in the doctrines and teachings of the truth of Scripture into the maturity of understanding the teachings of the Gospel of God. Moreover, it is clear that the New Testament writers employed the word *baptizo* and its cognates to mean washing by sprinkling, indicative of the work of the Holy Spirit, and it is clear that it carried the connotation of being overwhelmed by or imbued by the Holy Spirit, which was always in reference to the Mentality of Separation. Beyond this initial employment of the waters of separation as a symbolic act of entrance into the Separated Society, feet washings were ritualistically observed as ordinances of ordination for priesthoods and ministries within the Christian government, exclusively for those of elder status and ministerial offices.

Thus, in the Christian Government, the one, true baptism always emphasized was the Baptism of Fire. Water rituals were observed only in the authority of the Separated society; first, as initiation by way of confession, and second, as ordinances of dedication. But ordinances of water separation were taught only to be symbols of the far greater truth of the Baptism of the renewing of the mind, for it is not the putting away of the filth of the flesh that saves us, but the answer of a purified conscience or mentality wherein the believer is no longer led by



his emotions, feelings, or passions, but is rather led by the principles, judgments, norms, and standards conveyed to us by the Mind of God revealed in Scripture and confirmed in our own consciences by the witness of the abiding Mentality of God, the Spirit of Truth and Favor, as we adjust our thoughts to agree with the thoughts of God, to be sons in agreement with our Father.

Finally, the reader should be advised that the whole world does indeed lie in deception. We are living in a time in history that we are reaping the seeds of deception sown by the failures of our forefathers to adhere to the pure Word of God. And the effect of that cause has now created a society where men do not have the fear of God before their eyes. The fear of God has been replaced with the fanciful teachings of the traditions of men. It is far more important to the average person to continue in the form and fashion of the religions of their mothers and fathers than to discipline their belief system upon the evidence of the scripture.

As a result, it is impossible for those so deceived by the diabolical mentality of the god of this world, who presents himself as a messenger of light, to walk worthy of the atoning blood of Jesus Christ. Moreover, in every age the God of Israel has always provided at least a little flock and a steadfast Communion of believers to whom he has revealed his truth. He has never left or forsaken his people, but it is rather the people who have left and forsaken Him. If you have read this work then you must decide whether the truth of the continuity of the Israel of God is preserved in scripture or whether you accept as your rule of belief the form and fashion of the new and old traditions of men.

There is no middle ground on this issue, for the understanding of truth is built only upon truth. No man can serve two masters nor can he eat at the Devil's table and the Fathers table at the same time. For Christ has said we are either with Him or against Him.

Moreover, no truth-lover who knows the truth of Scripture can sanction, support, or tolerate those who blaspheme the Doctrines of Christ. The God-hating, Christ-blaspheming, Libertine media of our modern age, who always seek to project their actual God hating motive onto the Christians whom they accuse of being haters, has become the status quo in our society and tolerated in our political life as a people because it is the churches who provide the theological excuse for such blasphemy. Let the word go forth unto all men that to be in disagreement with the scripture is to be at war with God, and to be at war with the Living God is to be the enemy of the Living God. For all the judgments of God are recorded in His Word and they are righteous, just, and true.

I therefore exhort anyone of the race of God who has ears to hear and eyes to see to immediately repent of the modern blasphemous doctrine of pagan full-body immersion. Those pastors, those churches who have been deceived must now find the courage to stand against the antichrists now being so clearly revealed. Let no man of Israel give support or aid or comfort to the God-hating enemies of our Heavenly Father.

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